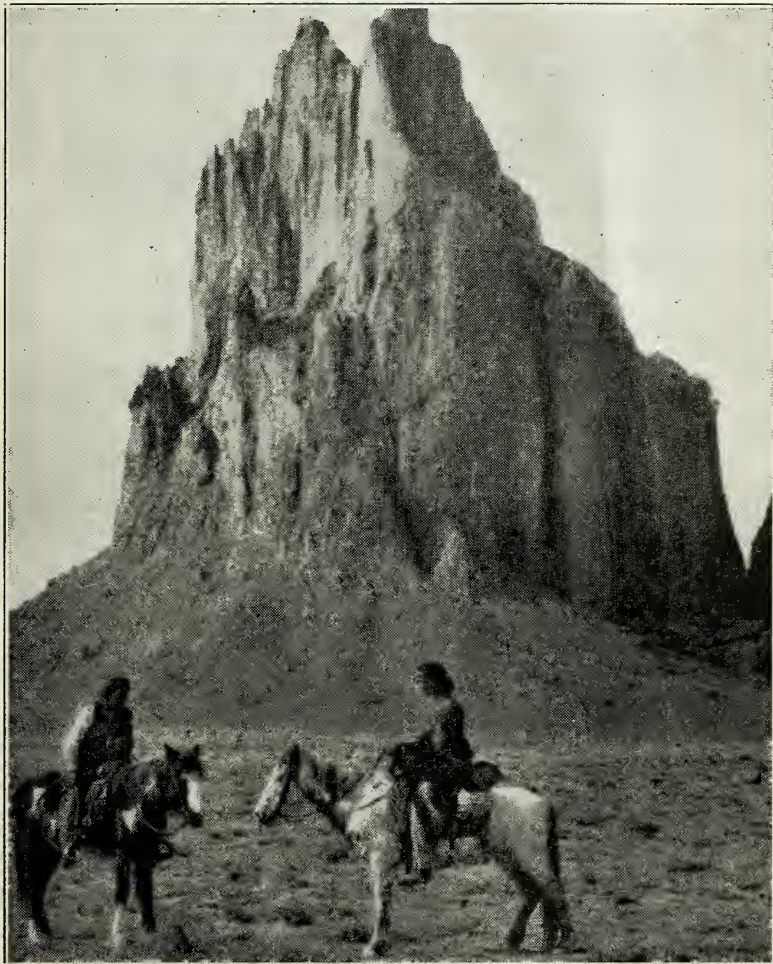


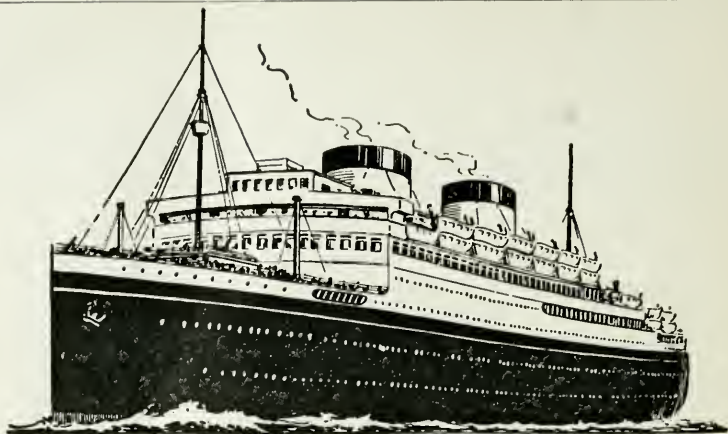
# Millennial Star



Courtesy R. P. Evans

## Shiprock

*Read The Navajo Indian Legend Behind This Massive Sandstone*  
(Page 178)



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# MILLENNIAL STAR

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HUGH B. BROWN  
Editor—Publisher  
MARVIN J. ASHTON  
Associate-Editor

5 Gordon Square, London, W.C.1, England

Museum 1354

*And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word.—I Kings 18: 21*

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## THIS WEEK'S COVER—

**S**HIPROCK, one of the landmarks of southwest America with an elevation of 9,165 feet, is a venerated shrine to native red men of the district. Two natives on their Indian ponies are seen in the foreground of the reproduced picture on this week's cover. The rock is visible for more than a hundred miles and its formation suggests to the most unimaginary a ship in full sail. (See page 178)

# What The Navajos Believe

By ELDER RICHARD P. EVANS

**I**N the extreme northwestern corner of the State of New Mexico, in the Navajo Indian reservation, there stands a huge pile of sandstone and lava which mounts 1,864 feet above the desert plain, and whose topmost spires stand over 9,000 feet above sea level. This mass is called a "volcanic plug" in geological parlance, and according to geologists was formed ages ago during some great volcanic disturbance which tore great fissures in the earth through which great masses of molten rock shot upward to form mighty monuments whose rugged outlines dominate the horizon in Navajo Land today.

## The Author

**ELDER RICHARD P. EVANS**, a travelling missionary in Great Britain and at present a



member of the Millennial Chorus, has lived among the Navajo Indians practically all of his life and speaks their language fluently. His

father, William Evans, operates a "trading post" at Shiprock, New Mexico, giving the writer an excellent opportunity to converse with the customers, ninety per cent of whom are Indians. In the accompanying article, prepared specially for the **MILLENNIAL STAR**, Elder Evans reveals the accepted legend of the Rock Which Flew.

Such was the origin of the Shiprock—so named by early explorers who saw from a great distance its resemblance to the sail of a vessel adrift on a desert sea of shifting sand. For nearly four centuries it has served as a landmark for wanderers traversing the western plains. For years adventurers have attempted to reach its summit, but it stands unconquered. Men have offered and sought rewards for its ascent in vain, and the writer has seen seasoned Alpine climbers admit defeat after courageous attempts upon its precipitous slopes.

To the native red men it is a venerated shrine. It is more than a landmark to them; it is the source of countless traditions. To

them it is Saa-Bit-Tah-E—the rock with wings, the rock which flew. In support of this title they point to the three volcanic walls which project out from the rock in such angles as to suggest to the imaginative the spread wings and tail of a giant bird.

It was to the land of Saa-Bit-Tah-E that Nah-Yay-Naze-Ghun the Mighty came in wrath to confuse the speech of all people because of their wickedness. It was in the shadow of this rock that he came in mercy to awake the dead and perform many other mighty deeds. Every Red Indian child is conversant with the old tribal tales, told by wrinkled grandparents before flickering campfires, stimulating childish imaginations with as much effect as the mighty sagas of our own young days.

Particularly interesting is the legend of the Rock Which Flew. As is usual with unwritten native legends, truth is mingled with fiction in this narrative, yet even the most casual readers of the Book of Mormon should have little difficulty in interpreting its meaning and discovering its source. Read now the tale as you might hear it from the lips of a Navajo:

Long moons ago our fathers dwelt in a far away land. It was much like the land we live in today—a land of mountain and plain, of forest and desert. It lay across a great body of water. The people were happy until greed and strife began. Warned of impending disaster, the leader of our fathers took them out of the land toward Saa-Bit-Tah-E, the rock which watched over them in that land as it now does in this land in our time.

They travelled slowly, suffering many privations. At last

they reached the goal, and behind them, they could see evidence of great destruction. Thunder roared as Nah-Yay-Naze-Ghun sent shafts of destroying lightning down to earth. Praying for deliverance, the wanderers clambered up the sides of old Saa-Bit-Tah-E, their only place of refuge.

Suddenly the earth shook, and our fathers were terrified as they felt the rock move and saw the earth receding below them. The rock was soaring away—away from destruction, strife and persecution. For days it soared, over strange lands, across many waters to a new land, where no other people were to be found. There Saa - Bit - Tah - E

gently came to rest, and our fathers descended to begin life anew, rejoicing in their great deliverance. Saa-Bit-Tah-E has never moved since, but stands guard over our beloved land. Never again will it have to fly, for we are here to stay until Nah-Yay-Naze-Ghun the Mighty again comes to visit his children.

\* \* \*

A simple tale, simply told, is this legend of the Rock Which Flew. Yet what a wealth of corroborative evidence it holds for readers of the Book of Mormon. Without realising it, the Navajos are telling the story of Lehi's journey with his followers from Jerusalem to the American continent. Reader, can you not see the resemblance? They are telling of Lehi, who

(Continued on page 189)



A Navajo Mother and Son

## They Seek A Kingdom

By AGNES BOURNE

(*Liverpool Branch*)

**T**HIRTY-NINE years old; of farming stock; poor; uneducated; unprivileged; yet there was an unusual dignity about him as he faced the angry mob who sought his life, and a fearlessness that was characteristic of the spirit that dared, in the midst of a religious system distorted by ceremony and hypocrisy, to startle the world with a doctrine of simple faith and rationalism. Joseph Smith's earnest labouring for a nobler kind of spiritual life condemned him in the sight of a mock-modest, hypocritical age of religious thought. He believed in something better and greater, giving his life in the essence of its youth—in the striving after that achievement—but they could not forgive him his visions. . . . And afterwards, they had returned to their homes, their conversation an echo of each other's thoughts, they had "killed Smith and his teachings would rot with him"—but even as they marched home through the darkness their triumph was marred by a strange fear, stifling their complacent laughter, as it had choked in the throats of the contemptuous Jews eighteen hundred years before, when the strange darkness had gathered and spread around the still body of the Nazarene, and carried its midday terror into their souls. The Scribes and Pharisees could not forgive Christ His love nor the fearless attitude which accompanied His answers when they tried to trap Him. Great courage was required to combat their hatred and cunning—courage, patience and quick thought; He met these demands with an undaunted spirit to the end—the inevitable end. They murdered Him, too, because they did not understand Him,—or His visions.

The possibilities of progress, development, and achievement that are the frequent legacy of the visionary—who sees the ideal before the prosaic—is left for us to translate, to bring the dream to the reality. Prophets have given their all in taking up the banner of truth—men and women through twenty centuries have faced danger, persecution, torture, imprisonment, and death in carrying it aloft. By this same power men and women today are leaving their homes to preach the Gospel across the earth, but what we sometimes overlook is that this power can belong to those of us who have no opportunity for extraordinary adventure. It is essential for us to be missionaries—as these others who are called. Those of us who do not understand politics and governments have little patience with the quarrelsome partisans of international affairs; we see in the antagonism merely the spirit of the undisciplined child who has not yet learned to respect the rights of others. Above the strife faith shows us the vision of supreme worth; that of the Kingdom of God set up in the hearts of men and women of all nations! Two great men were killed for seeking their kingdom—many have died since—we, too, must seek and live for its glory.

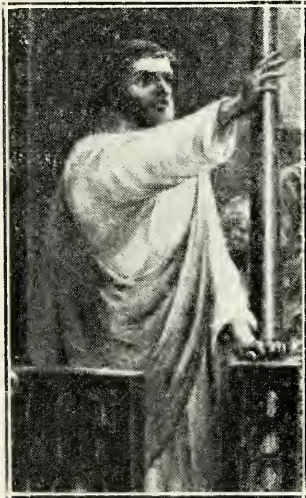
## The Coming Of Elijah The Prophet

By ELDER ORLANDO S. MCBRIDE

(Supervising Elder of Nottingham District)

“**T**HERE is a principle which is a bar against all information, is a proof against all argument, which cannot fail to keep a man in everlasting ignorance. This principle is contempt prior to investigation.”

Christians for centuries have accepted the Holy Bible as the word of God, believing that its prophecies are true, that “one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” However, a study of the scriptures indicates that the position taken by most of the Christian churches leaves many important Biblical prophecies hanging in the balance. But since the word of the Lord cannot fail, undoubtedly there is more to be said in defence of the utterances of the sacred writings than is proclaimed by this Christian house divided against itself. Among the ill-considered prophecies of the Bible is the one by Malachi concerning the coming of Elijah.



Paul in the Synagogue

Referring first to Luke 1: 16-17, the angel of the Lord in speaking to Zacharias concerning the birth and mission of John, said: “And many of the children of Israel shall he turn to the Lord their God. And he shall go before him (Christ) in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.” Elias is understood to be the New Testament name for Elijah. “The spirit and power of Elias” is, therefore, the authorised mission to prepare the way, as John did, for the coming of a greater event. We note that John fulfilled the calling of his mission by fulfilling the statement made of him: “And many of the children of Israel shall he turn to the Lord their God.”

With these thoughts in mind let us turn to the fourth chapter of Malachi and note that after some statements concerning the second coming, the prophet records the word of the Lord: “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse.”

Here is a prophecy of equal merit with any prophecy in the

Bible; one that definitely states that Elijah is to appear in some form or manner, either to perform the mission of Elias, as did John the Baptist, or to commit that power to someone, as the power was previously committed to John; and that this commitment is for the purpose of preparing for Christ's second coming, in the manner that John prepared a people for the Saviour's first coming.

In the teachings of Christian churches little is said about this straight-forward prophecy of Malachi. Yet the latter-days are upon us. The world is in a whirlpool of fast occurrences. The river of events flows faster and faster, gaining momentum as it nears the fall. The craft of civilization riding on its rapids is frantically grasping for a point of anchor. The lives of millions of individuals in the craft are at stake.

Is it too bold a proposal in these days, when the minds of men are filled with "sceptic poison" toward Christianity and the Bible, to suggest that the solid anchor of life is still religion? Not the old religion; not the religion of form and ceremony, cradled in the vestments of paganism; not the religion of tradition that has ploughed a rut so deep that it is being used for a grave; not the religions of the Reformation that proclaimed individual interpretation of the scriptures, which interpretations have given rise to an entangled mass of conflicting beliefs; none of these. Rather, the religion of God! The God of Abraham, Isaac and Jacob, who is the "same yesterday, today and forever," whose word never fails, who declared that He would send Elijah to the earth as an anchor for lost and forlorn hopes.

This is the declaration of the Church of Jesus Christ of Latter-day Saints. Elijah the prophet has appeared. It is a declaration of restoration; the restoration of the fulness of the Gospel of Jesus Christ. A strange statement indeed, but one that has the quality of freshness, the spirit of a pioneer, the courage of a soldier. Like a light-house towering high above the turbulent sea, it semaphores its message, seeking to direct the Ship of State along the path of safety, saying to the individuals upon the Ship: "The time has fully come, which was spoken of by the mouth of Malachi—testifying that he (Elijah) should be sent, before the great and dreadful day of the Lord." (D. and C. 110: 14)

The Church of Jesus Christ of Latter-day Saints proclaims the fulfilment of this remarkable prophecy of Malachi. It declares that the restored Church of Christ was organized by revelation in the year 1830, and that to it Elijah appeared, committing keys pertaining to the Lord's work in this dispensation.

"Prove all things, and hold fast to that which is good," says Paul.

#### LIVERPOOL DISTRICT CONFERENCE NOTICE

SESSIONS of Liverpool District Conference will convene at Wavertree Town Hall, Picton Road, Liverpool, next Sunday, March 26th. Meetings will be held at 10.30 a.m. and 2.00 and 6.00 p.m. President Hugh B. Brown and other mission authorities will be in attendance.



Gospel Queries

With ELDER DAVID S. KING

NOTE: All questions should be briefly stated and mailed to  
Gospel Queries, 5 Gordon Square, London, W.C.1.

Q: Did not the Saviour teach that a spiritual baptism was sufficient for entrance into His Kingdom?

A: The belief is advanced by some Christians that the baptism by fire and the Holy Ghost taught by the Messiah did away with John's baptism by water. However, the scriptures tell us that Christ added baptism by the Holy Ghost to John's baptism by water, but in no way abolished the latter. Admitting that there are many passages that enjoin all believers to be baptized, which do not say exactly what kind of baptism is referred to, (Matt. 28: 19; Mark 16: 16), there are nevertheless seven New Testament passages which distinctly specify water baptism as being necessary for entrance into Christ's kingdom, and distinguish it from spiritual baptism.

The apostle Peter once visited Cornelius the Gentile at Caesarea, and preached the gospel to him and his kinsmen and friends. When he had ceased, the Holy Ghost fell upon the little gathering with such force that those present began to speak in tongues. But Peter, knowing that the gift of the Holy Ghost was not sufficient to make their membership in Christ's kingdom complete, commanded them to be baptized by water in the name of the Lord. (Acts 10: 47-48)

The other six examples are: Acts 8: 38; Heb. 6: 2; John 3: 5; Acts 2: 38; Acts 19: 5; and John 4: 2.

Q: Is the Athanasian Creed a part of Christian doctrine?

A: No. The Athanasian Creed, which is accepted by orthodox Christians, is fraught with contradictions and is a glaring example of the abject state of apostasy into which the church had fallen when this creed was written. Following are some of the more flagrant inconsistencies:

"We worship one God in trinity, and trinity in unity; neither confounding the persons: nor dividing the substance." It is impossible to believe this statement and still believe that Christ, the Son of God, came to earth and became like man, with a physical body. For if He did, He must have been separated from the Father and that would obviously have been "dividing the substance." The only other alternative would be that God the Father dwelt in the same body as God the Son. However, that would mean that God had a physical body, and that is emphatically denied by both Catholics and Protestants.

Yet another inconsistency: "And in this trinity none is greater nor less than another." This fallacy is permanently refuted by the statement of Christ Himself: "My Father is greater than I." (John 14: 28)

A final inconsistency may be observed: "He (Christ) sitteth on the right hand of the Father." This passage refutes the previous passage in the same text which declares that there is but one God whose substance and person can in no way be divided. If Christ was this Being, then whose right hand was He sitting on?

Thus do absurdities creep in when men reject the inspiration of God, and try to fashion His precious doctrine after their own folly.

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THURSDAY, MARCH 23, 1939

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EDITORIAL

## The Path Of Life

“**M**ASTER, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.”

The Master had silenced the scrupulous Sadducees who had gathered about to trap Him in the law and have Him fall in error. To every question came an unchallenged answer. Thus they fell back, away from the mighty Teacher, still unbelieving, yet amazed with His doctrine. When the Pharisees heard of the unsuccessfulness of the Sadducees they thought they would have their try at putting Him in confusion and error. Thus they gathered about Him with their schooled men leading the attack. A learned lawyer, thinking he had a question that would prove a stumbling block and catch the Teacher off guard, asked, “Master, which is the great commandment in the law?”

It was on this occasion that not only the Pharisees were given true wisdom, but the whole world was presented with an essential commandment for peace and continued happiness. “And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.”

### Love Holds First Place

**L**OVE is the first commandment, and still another love is the second. Love, pure and simple, holds first place in the commandments of the Lord. How often do we stop to realize this?

Love should be the motivating force behind every act man makes. It is man's guide, inspiration and hope. It is the principle upon which lasting happiness must be built. It fulfils the law and encompasses all other commandments. “All the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.”

### A Perfect Life Of Perfect Love

**A**NY person seeking to pattern his life after that of the Saviour must first of all observe the tremendously important part love played in His life. It is difficult to point out specific incidents in the life of Christ which are outstanding over others, because of the love that was evidenced. Every act

and every deed of His was so saturated with perfect love and so natural that to point out examples of His love one but needs to point to His life—a perfect life of perfect love.

### Men That Know Love Know Life

**A** MAN or a woman can tell definitely whether or not they are in the path of life, according to President Brigham Young, by the spirit of love they possess. "It should be satisfactory evidence that you are in the path of life, if you love God and your brethren with all your hearts." In other words, mankind has a test by which he can determine the course he is following—the extent to which a man lives a life of love, to that same degree is he following life's proper path. The greater the love, the happier the life. Men that know love, know life.

Men's devotion to each other should be so great and sincere that it will mean more than life itself. It was thoughts of such sincere affection that lead the Saviour to say, "Greater love hath no man than this, that a man lay down his life for his friends."

### The True Meaning Of Love

**H**OW important it is for man to comprehend the true meaning of love. Through the ages gone by and even today the term is badly misunderstood. Mankind's behaviour is often based on a fear of God and not on true love. Fearing that trouble and torment will be the ultimate future of those who do not follow the teachings of God, people too often base their behaviour upon fear. The fear of the future swallows up their love of today. Men too often lose sight of the glorious fact that the Kingdom of God is happiness and that His rule is love.

We must maintain the love and devotion of a child. We must exhibit to our Father in heaven the same trusting, fearless love that a child shows to its earthly parents. Unless we can and do hold fast to this love much of life's true joy will be missed. It is only through love that the abundant life can be realized.

### God's Rule Is Love

**T**HOUGH I speak with tongues of men and of angels and have not love, I am become as sounding brass or a tinkling symbol." This significant statement given to the world by Paul, bears a world of truth. God's rule is love and only when men comply with it will they be effective. The modern day Prophet Joseph Smith in the Doctrine and Covenants stresses the importance and absolute necessity of obeying the principle of love. "No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned."

Love is the path of life. It is hoped that Latter-day Saints will be able to comply with the enduring principles of love and thereby reap the irrevocable blessings along life's path.

—MARVIN J. ASHTON

## Mental Culture And The Bible

By ELDER OWEN P. GLADWELL

(London District)

A MAN who cannot read is shut up in the narrow world of that which he can himself see, hear and touch. Books are windows opening to our view that which others have seen and heard and experienced. A book is a permanent embodiment of thought; and a channel through which the thoughts of one may become a mental enrichment to others, even to those far removed in space or time. As a medium by which we may come into mental contact with persons wiser than ourselves and make their thoughts our own, books have always been invaluable.

Books date back to long before the birth of Christ. Israel possessed books giving an account of the history of their race and of revelations from God to them. In all ages the preachers of the Gospel of Christ have carried with them a collection of books telling the story of Christ and of the founding of His Church, and giving an account of His teachings as understood by His disciples. All systems of religion have sacred books, which are put into the hands, if not of their worshippers generally, at least of those appointed to teach their doctrine.

By putting its books into the hands of men, Christianity has greatly stimulated human culture. Many men and women have learned to read in order to read the Bible: and thousands in all ages have taken their first steps in mental discipline by careful study of the sacred volume. Thus has religion and especially the Gospel of Christ enriched and developed human thought.

To be able to understand any book clearly, we must always endeavour to put ourselves on the writer's mental standpoint, so as to see things as nearly as possible from his point of view, for only in this way can we understand his words. This method, when used, is of real value. For then every hour's study will be mental intercourse with the author, and will make us more familiar with his words, phrases and modes of thought, thus bringing us nearer to his point of view. It will enable us to better understand the next chapter we read, and to comprehend his work both as a whole and in its various parts. All this we must do with the Bible.

A study of the Bible shows that it contains works by various authors, some of them widely separated in time and circumstances. A comparison of contemporary writers of their time will greatly help us to understand the thoughts current in the circles in which they moved; and a comparison of books written in different ages will reveal the progress or degeneration of thought between those ages.

We must ever remember in reading the Bible that, like all other books, it is a product of human thought moulded, as are our thoughts, by a human and material environment.

## Anniversary Dinner

By LOLA DIAZ

CONDENSED FROM THE IMPROVEMENT ERA

THEIR honeymoon had been spent in Morecambe. Memories of that enchanted month hovered around Elsie tonight as she peeped into the oven; beat eggs to a golden froth in preparation of this, their first anniversary dinner.

It was like pictures in her mind: Steve opposite her at a window table, flowers between them. Madame Barbier, genial owner of the family hotel, was herself bringing their dessert, a pineapple soufflé.

"So you will not quite forget us, little bride, here is the recipe for this soufflé."

"Your favourite dessert, Steve. We'll have it often. But no. Better keep it for a great occasion—our first anniversary dinner!"

Madame Barbier's shrewd eyes softened. "Oh beautiful, gay youth!"

They had youth, yes, but not always was youth beautiful and gay. She looked back to dejected homecomings from the office; to brooding silences—irritation, even—instead of the lively chatter that was their right. Elsie had tried to tune her moods to Steve's. It hadn't been all gloom, of course, but there had been too much of it.

Tonight, she would forget all dreariness! Tonight, a new mood would be theirs. She'd say, bringing in their dessert: "Remember, Steve, a year ago—" The magic would work. Gay days, gay plans recaptured, even for one evening, would off-set the stern reality of the past months; would make them forget the drabness and frets that might, in time, weaken a man's love.

His key was in the lock. Elsie dashed out, her smock revealing a blue chiffon dress. This was to be a dress-up affair.

Steve was hugging a green parcel. Oh, happy day that



brought that light unto his brown eyes! He looked younger; less driven than usual.

During dinner, she talked gaily. Steve, festive with the daffodil she'd pinned on his grey suit, praised the lace and flower-decked table. "And what a cook!"

Now, he was laughingly reaching for the green package. Elsie darted into the kitchen; to the stove. Had she turned it too high? No! Frothing deliciously in its Pyrex dish, the soufflé promised a rare treat.

An embroidered cloth around the dish, an impatient foot at the swinging door, Elsie's breath came short. Childish? Of course, but enchanting!

At last, the dramatic moment. "Steve, this soufflé—Morecambe—Our table by the window." Not what she'd intended to say, but enough to quicken memory.

"Sure. That dessert looks wonderful, honey, but—" Steve grinned sheepishly, "I'd rather wind up with crackers and cheese, if you don't mind."

Elsie set down the dish—heavily. Her cheeks burned. Her throat felt dry. She had not expected that Steve would remember off-hand their amusing pact. But neither had she looked for this complete blankness. For a memory wiped so clean that not a ripple, not a stir of emotion answered her direct reminder. Suddenly she saw Steve in a new light. He was not the young husband she had frolicked with in Morecambe, this self-centred young man who had let worry crowd out days of laughter and beauty. Life would go on as usual outwardly, but in Elsie's heart there would be a withdrawal. She couldn't help it.

Silently she set crackers and cheese before Steve.

"No dessert, Elsie?"

"It's spoilt. See?"

She took the flattened soufflé into the kitchen; dumped it into the sink.

Now, the gifts. Elsie brought Steve's pin; exclaimed over the suede and silver handbag he'd brought her. She dutifully returned his kiss. But everything was flat. Flat!

"Don't go, El." Steve's arm was around her. "Behold Steve Merritt, head accountant of our firm! Mr. Holt was grand. Said I'd made good during a hard year—"

"You did. You deserve promotion."

He laughed none too steadily. "I deserve it, you say? I! How long would I have lasted without you to bolster me up? To put heart into me when I felt like flopping? And I so often bearish—"

"Why, Steve!"

"If I could tell you!" He held her closer. "It's meant everything, coming home to you. Talking things over. Resting when I was played out, instead of being dragged to parties like some of the fellows. We'd planned it all so different! I wanted the best for you; that made it harder."

"So long as we have each other—"

"If anyone had told me when we married that I could love you more—but I do. It goes deeper, somehow. Oh, gosh! A fellow can't explain these things."

"I understand," Elsie said.

Her eyes had been fixed on bubbles, childishly blind to their impermanence. All the time, Steve and she had been handling the threads of life, soft and harsh, dark and bright-tinted, together weaving them into durable beauty. She was no longer Steve's pampered bride. She was his helpmate—his wife!

Later, they carried dishes into the kitchen.

"Too bad," Steve said, nodding toward the sink. "That dessert looked top-notch."

Elsie slipped her hand into his. "It was good. But I can give you something better."

## WHAT THE NAVAJOS BELIEVE

*(Continued from page 179)*

dwelt in Jerusalem. Wickedness brought down the wrath of God upon the city, and Lehi, warned of Jerusalem's impending destruction, took his family and followers and fled thence, led by divine guidance through the strange wilderness amidst many trials to the shores of the sea. Then followed the long ocean journey and arrival in their Promised Land, prepared and reserved for them.

A flying rock? No, that hardly seems credible, but delete Saa-Bit-Tah-E from the legend and you have, essentially, the story of Lehi. And who knows—perhaps those explorers named the rock more aptly than they realized. Someday, perhaps, a close scrutiny of this legend will result in the establishment of the Shiprock as a symbol of the great ship which brought the fathers of these first Americans across the waters to their present home.

## LEEDS DISTRICT CONFERENCE HELD

**B**RADFORD Branch Chapel was the scene of Leeds District conference sessions held Sunday, March 19th. In the evening 312 people, of whom approximately 190 were non-members, assembled to hear the religious message of the Church. Mission President Hugh B. Brown, District President Herbert Walker, Supervising Elder Henry M. Taggart, and Elders Thornton Y. Booth, M. Floyd Clark, and Coe R. Larkin were evening speakers. Brother Walker conducted the service.

Afternoon session speakers were Brother John C. Harrison, who con-

ducted the service, Sister Zina Card Brown, Mission women's auxiliary adviser, Sister Louise Matheson, lady missionary, and Elders Barton R. Bowden, Ivan D. Voorhees, and Irwin Foster.

Brother Fred Laycock conducted the morning meeting, at which the following were speakers: Sister Rose Mugleston, lady missionary, and Elders John A. Stevens, John R. Briggs, Jesse A. Moench and Carlos A. Phillips.

Musical vocal selections were rendered by the Gleaner Girl Chorus and Elder John A. Stevens.

## Of Current Interest

**THE HISTORIC** trade route across Iran which connects the Caspian Sea and the Persian Gulf now has a railway line to carry the goods. The steel lines run for 865 miles across deep gorges and rivers, around or through mountains and over difficult desert tracts. The railway has taken more than 12 years to complete, and cost thirty million pounds.

**RELEASING** of atomic energy, long the goal of scientists, has been partially accomplished by a huge 75 ton machine at Columbia University in New York. During their experiments the researchers have received as many as 200,000,000 electron volts (the volt in the smallest known electrical charge) from 10,000,000 electron volts used as fuel. The electric current is large enough to light 1,000 100-watt light bulbs, and the magnetic field of the machine is strong enough to permanently disable a watch.

**NIAGARA FALLS** bridge, destroyed by an ice jam a year ago, is to be replaced, announces the International Bridge Commission. The new structure will be 400 yards down the river from the old one, and will be 55 feet above low water level to prevent destruction by ice. Cost estimate of the bridge is £800,000.

**RADIO VALVES** which can handle wave-lengths down to four inches with great power have been made in Stanford University, California. Coming down from ten metres to one metre made television possible, as well as an accurate aviation altimeter and Armstrong's staticless radio. The new valves may revolutionize wireless methods, and are thought by some to be the most important radio discovery since De Forest invented the present valve in 1906.

**INFORMATION** on precious gems was given in a lecture by Frank Gardner Hale, jewel expert, in Kansas City, Missouri, recently. Following are some of the statements given by Mr. Gardner: No

one ever found a pearl of any consequence in an oyster stew, or with a plate of oysters on half shell. The diamond is not the most valuable jewel and never was. The emerald is, having replaced the ruby. There are scarcely any flawless precious stones. The chief trouble with synthetic diamonds is that they are "too perfect." There is no such thing as an uncut stone. Those that appear uncut are just cut that way.

**JOINING** of wireless and telephone service has been accomplished by the Soviets, and is in operation in Leningrad. An arrangement has been effected which enables the telephone subscriber to dial to any programme he desires, and listen to it. A call coming in will automatically interrupt the programme, and in turn the broadcast is automatically connected again when the call is finished.

**SAMPLE** quantities of soil are being obtained from ocean beds with a new process used by the Carnegie Institute. A gun with a dredging tube as its projectile is lowered by cable, and when fired drives the tube into the mud to capture a typical section of ocean bottom. The findings are bringing to light new knowledge of the ocean bed for the geologist, palaeontologist, chemist and others. New equipment is designed to reach the deepest sea bottoms, having a cable more than 5,000 fathoms in length.

**PRESERVING** audible history is the purpose of a library of disks in Broadcasting House, London. More than 5,000 recordings are already stored there by the B.B.C., and it is by far the most nearly complete collection of its type in the world. Records of speeches by Hitler, Mussolini, G. Bernard Shaw, Florence Nightingale, and other prominent personages are there. One of the most prized is a brief speech by Mr. William Ewart Gladstone in 1898 congratulating Thomas A. Edison on the development of the phonograph.



## From the Mission Field

### Appointment—

Elder Robert B. Buchanan was appointed president of the Millennial Chorus on Monday, March 13th.

### Doings in the Districts—

**BIRMINGHAM**—Sisters Bertha Collins and Clarice Farmer sponsored a social at the home of Sister Collins on Saturday, March 11th, in aid of a fund for those wishing to attend Sheffield Conference. Following a banquet, games and community singing were enjoyed by the group, led by Elder William H. Bousfield and Sister Anna Saunders, lady missionary. A short programme was given. Brother Albert Collins and Elder Douglas H. Brammer gave vocal solos; two duets were sung by Sisters Saunders and Doris Pratt, lady missionaries; monologues were given by Brother Samuel Dyson and Sister Patricia Wilkins and Elder Brammer gave a re-told story.

**HULL**—Reorganization of Grimsby Branch Presidency was effected by Supervising Elder Mac C. Matheson on Sunday, March 12th. Elder John J. Strange, recently transferred, was released from the position of president. Brother Eric Thorpe was sustained president and Brother Herbert Hall was sustained 1st counsellor and clerk.

**LEEDS**—Addresses on the Word of Wisdom have been delivered at various churches during the past few weeks by Brother Herbert Walker, district president. He has lectured to groups in the following organizations: Westgate Hill Methodists, Cleckheaton Methodists, Birkenshaw Bottoms Mission and Holme Lane Congregationalists. He reports being well received at each place, and has been asked to fill several return engagements.

**LONDON**—The first social of the newly-organized Catford Branch Relief Society was held on Tuesday, March 14th, in the branch hall, with President Gladys Wood in charge. A programme was given, featuring a one-act play in costume by the

members of the Relief Society and Sunday School organizations. Other items were vocal solos by District President Andre K. Anastasiou, his wife, and daughter, Yvonne; and readings by Sisters Agnes Hislop and Eva Harris. Community singing was led by Brother Frederick Neal, after which games were played. A special attraction was an exhibit of Salt Lake City scenes. Sister Vera Kirby, counsellor in the Relief Society, painted the scenes for the play, Sisters Queenie B. Meade and Clara Vincent provided piano music, and Sister Susan Price was in charge of the refreshment table. The social added a commendable sum to the Relief Society fund.

**MANCHESTER**—A social to raise funds for a bazaar was held by the Relief Society of Oldham Branch on Wednesday, March 8th, at the home of Sister Elizabeth Pearce. A potatoe pie supper was followed by a musical evening.

At a baptismal service held in Manchester Branch Chapel on Thursday, March 9th, the following were baptized and confirmed: Doris Clegg Gregson was baptized by Supervising Elder M. Warner Murphy and confirmed by Elder S. Bruce Hanks; Enid Kay was baptized by Elder Clarence A. Beckstrom and confirmed by Elder Murphy; Ivy Kay was baptized by Elder M. Waldo Romney and confirmed by Elder Beckstrom. Elder Murphy was in charge of the service, and talks were given by Elder Hanks and Sisters Marriane Wiscomb and Aloa Dixon, lady missionaries.

**NEWCASTLE** — Sunderland Branch Primary conference was held recently under the direction of Sister Gladys Quayle, Primary mother. Twenty-seven children took part on the programme. A vocal duet was given by Sisters Ellen Oates and Irene Maxwell during a tableau scene.

A Priesthood convention of North Newcastle District was held in Sunderland Branch Chapel on Sunday, March 12th, with an afternoon

testimony meeting followed by an evening session. Speakers at the evening meeting were Elders Delmar J. Young, Walter T. Stewart, Richard B. Mendenhall and District President Frederick W. Oates. A special musical item was given by Sisters Ellen Oates, Gladys Quayle and Connie Maxwell.

**NORWICH**—A baptismal service was held in Norwich Branch Chapel on Thursday, March 9th, with Supervising Elder Francis A. Patterson in charge. Nora Edith Newhouse was baptized and confirmed by Elder William G. Woffinden. Elders Patterson, Woffinden and Milton D. Garfield gave short addresses.

A dance with the members of the Millennial Chorus as honoured guests was sponsored by Norwich Branch M.I.A. on Wednesday, March 1st. During the evening a programme of popular songs was given by the Chorus to the approximately 70 members and friends in attendance. Elder Scott R. Clawson was master of ceremonies.

**NOTTINGHAM**—A social was held in Eastwood Branch Hall, sponsored by the M.I.A., recently. Musical items were given by a band, composed of Brother George Sydney Allen, Mr. William Jeeves, Mr. Eric Fletcher and Mr. Joe Derbyshire. Special thanks for assistance with the social are due to Mr. Collin Bell, Mr. "Bobby" Carlin, and Sisters Annie Wild, Ivy Fletcher, Harriet Parker and Lillian Flint.

**SCOTTISH**—Honouring Brother and Sister Edward Lloyd Williams and their daughter, Etta, who are leaving for Canada, a social was held in Glasgow Branch Hall on Friday, March 3rd. A concert was given with the following items on the programme: Recitations by Sisters Eleanor Junor and Lillius Ruffell; ballad singing by Sister Kathy MacDonald; a demonstration of Scottish dances by Misses Margaret

Young, Irene Nixon and Mabel McKillop, and Sister Grace MacDonald; vocal solos by Elder Fred A. Schwendiman and Sister Mina Thomson; piano solo by Sister Margaret Ruffell; selections by the branch Gleaner chorus; and a skit given by the missionaries. Refreshments were served, and were followed by games. Those assisting with the refreshments were Sisters Jean Junor, Mary Finlayson, Ethel Hosie and Lillius Ruffell, and the games were directed by the elders. A gift was presented to the Williams family by the members and friends of the branch.

**SHEFFIELD**—At a baptismal service held in Sheffield Branch Chapel on Saturday, March 4th, Constance Emma Cook was baptized by Brother Alvin I'anson Holton and confirmed by Elder Jack W. Brailsford. Supervising Elder Mark Hammond was in charge of the service.

On Wednesday, March 8th, the Primary conference of Sheffield Branch was held in the branch chapel. Sister Alice A. Maybury, Primary mother, and her counselors, Sisters Maud and Joyce Bailey, were in charge of the meeting. A programme was given by the Primary children to the audience of approximately sixty. Speakers were Sisters Mary I'anson Holton, Primary supervisor, and her counselor, Sister Jennie Birkhead. Vocal solos were given by Sister Rita F. Hardy.

A coming-of-age party was given by Sister Agnes Burton for her son, James, in Doncaster Branch Hall recently. Refreshments were followed by games and presentations of gifts.

On Sunday, March 12th, Sister Edna Axe was sustained Primary Mother of Doncaster Branch, with Miss Marie Hobman as counsellor and Sister Grace Innes as secretary. At the same meeting Sister Margaret Adams was sustained branch clerk.

## DEATH

**SHERRIFF**—Funeral services for Colin Harold Sherriff, infant, were held at Scarths Road Cemetery recently, with Elder John J. Strange

conducting, assisted by Elder Stanley W. Glass. Elder Strange dedicated the grave.



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